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ABSTRACT

This National Council for the Social Studies (NCSS) board of directors substantive issue session initiated the process of developing a position statement for the educational observance of the Quincentenary of Columbus' landing in the Americas. The meeting consisted of proposal statements by panelists and advocated the development of a united perspective on teaching about the observance. Panel member Gary Nash emphasized that students needed to understand the long range effects of the event and the continued relevance to current life. Panelist Charolotte Heth discussed the expansion of the theme from a celebration to include encounter, conquest, resistance, adaptation, synthesis, and emergence with the use of arts. Panel member LeVell Holmes established the importance of models with positive language and themes of cooperation to provide a place for multicultural values. Panel member Lynn Oshima promoted group activities and lessons that focused on information gathering rather than answers to develop multiple perspectives. Panelist David Vigilante included language exercises and discussion of text passages to promote different perspectives. Six NCSS subgroups developed important components for inclusion in proposition statement for the Quincentenary of Columbus' landing in the Americas along with stated conclusions on the effective revisiting of heritage from a multicultural perspective with the inclusion of minorities. (CK)

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Transcript

NCSS Annual Meeting

Board of Directors Substantive Issue Session

"1492: Multiple Perspectives"

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Transcript

NCSS Annual Meeting

Board of Directors Substantive Issue Session

"1492: Multiple Perspectives"

This session initiates the process of developing a position statement on the educational observance of the Quincentenary of Columbus' landing in the Americas.

Panelists: Charlotte Heth, University of California at Los Angeles; Gary Nash, University of California at Los Angeles; Julian Nava, Former U.S. Ambassador to Mexico, California State University, Northridge; Lynette Oshima, University of New Mexico; David Vigilante, San Diego Public Schools; and LeVell Holmes, Sonoma State University

Presiding: Charlotte Anderson, Education for Global Involvement and Chicago Teachers' Center, College of Education, Northeastern Illinois University, NCSS Vice President

Anderson: Good morning. This is the first formal session of the NCSS Annual Meeting. We're recording this session so we will have a tape of the formal presentations to be used in other settings this year. We very much thank the panelists for allowing us to do that. This session is the leadership session for the National Council for the Social Studies. It's something that we started several years ago to provide a foundation base for all of us to focus on our task as professional leaders in the social studies and as people who have broad

conceptual and intellectual concerns about the social studies as well as concerns about the everyday management of getting a conference such as this underway. It's a time to sit back and be reflective in a focused way.

In July, when the Board was making a decision about how to focus this session, several suggestions were brought forward. But the one that really captured everyone's attention was 1492, quincentenary of the Columbus landfall. The title then evolved to be "1492: Multiple Perspectives," which is, I think, a very appropriate title, both for what NCSS is about and for providing our children perspectives on our history, where we come from, who they are, and what human life is like on this planet.

We will proceed this morning with four perspectives from the scholars who will present 8 to 10 minutes. Then we will take a brief time for interaction from the audience, from you, to ask questions. Then we will return to getting perspectives from the practitioners/educators to help us reflect more extensively on what we've just heard from the floor. Then we're going to form small groups to start our task of identifying some key central issues we want to see in a position statement that would address what should be an appropriate educational observation of the quincentenary of Columbus' landing. So while you're listening for the next 40 minutes keep one little piece of your brain thinking about how this might play out as, together, we evolve a statement to provide leadership and direction for an educational focus.

When we started this process we thought about a statement from the National Council for the Social Studies, but we subsequently have become more ambitious than that. We have sent out a letter to about 50 other education groups asking

them to join with us. I'd like to read the first paragraph of that letter that was sent November 7. "The quincentenary of Columbus' landing in the Americas offers an unprecedented opportunity for the educational community. There are already several initiatives underway to ensure that the public's attention is riveted on this world-shaking and world-shaping event. As the story is told and the flags are waved, it is imperative that our schools are equipped to tell not the story but the many stories from the perspectives of the many peoples affected by this event. And not to wave the flags but to honestly address the complex issues rising out of this crucial moment in human history. We must be prepared to give our children accurate information on both the historical and contemporary ramifications of Columbus' landing that ultimately linked Africa, Europe, Asia, the Americas, and Australia, Oceana into an interdependent world system. As 1992 draws near a united perspective on this observance by the major educational associations could set an educational course that would have untold benefits for all children."

So, that's what we're hoping to achieve out of this initial effort. It's going to take some very focused work on all of our parts, and it's absolutely critical that, before you leave this room today, we've captured your perspective on some of the critical dimensions that should be in such a position statement--a statement that potentially could have profound effects on education.

I will first ask Professor Julian Nava who is founder and chairperson of U.S. Discovery of America Quincentennial Committee 1984. He pointed out that 1984 is critical, being probably one of the first such formal organizations based in California. He has been a writer on the subject in the United States, Spanish

and Mexican newspapers, a lecturer on the subject that we are addressing today, a consultant on the subject in the United States, Mexico and Spain, and a visiting professor at Pamplona. Professor Nava.

Nava: It's especially good to be with you today, because I think all of us would agree that, as the world shrinks and we all obviously become more interdependent, the social sciences, as we call them, are one of the most useful educational instruments to help young people learn how to live together in a more fruitful manner. Rather the natural sciences and technology, more needless to say weaponry, are after all used according to values elaborated through what we call the social sciences. Namely, what is it to be a human being? How should we all relate to each other? I think, therefore, that my remarks will be directed specifically to what the National Council for the Social Studies might do in the direction of shaping a program and developing a process that would initiate activities even before October 1992 and indeed continue indefinitely after that. We should be concerned, I think, with far more than an event, a party, a celebration, which like a rip roaring Saturday night comes and passes and then we have the hangover and it's all over. Now it would be helpful to have a look at Inquinto Centenadio, as they call it in Spain, from the point of view of the country that will be the focus of these activities. Some people call it the Quincentennial, which I like because people then understand what you're talking about. We've had a Bicentennial. Although Webster's unabridged is unclear, you can also call it the Quincentenary. In Spain 1992 is going to be a fantastic year. And it will be a year that will affect the entire European community. That's the year that the process of unification will be completed. It's already

in process. At that point , as we all are aware, we will have in effect something like a United States of Europe. The Olympic games will be held in Barcelona and that will be a bash. Madrid will be the cultural capital of the European community during 1992. All kinds of things are well along in preparation for celebrating what it is to be European, focusing in the city of Madrid. There will also be an international fair. We haven't had one since New Orleans, which I understand was a bust. We'll see what happens in Seville. But Seville will be the site of an international fair.

But getting down to the Quincentennial. Spain has decided that the celebration should not be focusing on the voyage and the discovery of the New World, as it was called at the time. Use of the word America emerged later. But, rather, the focus should be on the encounter of two worlds, which when one stops to think about it, introduces a number of other considerations. The most important is elevating respect, admiration and positive feelings towards the great indigenous or Indian civilizations of the New World that had some features or aspects in their culture at that time that were equivalent to those in Western Europe. So Spain is looking at this as the encounter of two worlds. There are no more on the planet after that particular voyage and subsequent explorations which circumnavigated the globe.

In addition to the encounter of two worlds with almost equal attention being given in Spain to commemorating the achievements of native civilizations in the New World, there will also be a global celebration in the city of Toledo to commemorate the Sephardic contribution to Hispanic civilization. That will be called Sepharat Noventa y dos. There will be many, many thousands of Sephardic

Jews, descendants of families that resided in Spain for over 700 years until the so called expulsion of 1492, returning to Spain and to Toledo which was the most prominent site of Sephardic life in Spain.

Spain, in short, is saying: "We're sorry. It was a horrible mistake, a most unjust form of treatment which was a product of values at that time which we no longer hold. Come home if you like. You're a member of the Hispanic family." That spirit. I've seen Sephardic Jews in the living room of my home when we were talking about this, trying to get activities going with them. Men with long beards and gray hair moved to where they had to wipe their eyes at hearing my report after a recent trip to Spain about the current Spanish feelings on this matter.

In the city of Cordoba, in Southern Spain, which was one of the sites of the Islamic civilizations in Spain, there will be another equivalent festival called Al Andelous commemorating the so-called Moorish, Islamic, Muslim contributions to Hispanic civilization and, indeed, to the rest of the world. So when one looks at the Quincentennial it's a lot bigger than three small little vessels floating away across the Atlantic and offers, in the view of Spain, an opportunity for everyone to reassess the development of human society and the ways by which we have related to each other over time.

Now as I view the National Council for Social Studies, I see a beautiful instrument for which music must be composed and then played. Otherwise it will just sit there. I hope that the National Council could shape some kind of an ongoing study group that could quickly begin a number of activities, such as an assessment of the attitudes and values represented in how our major texts deal

with such questions. For with very few exceptions, most outstandingly the recent works published by our eminent fellow panelist, Gary Nash, almost all of the books dealing with this subject have been narrowly from the northern European, white Protestant point-of-view, which was, for a number of chauvinistic reasons, racist reasons, religious reasons, and issues of imperial rivalry, anti-Portuguese, anti-Hispanic, what Spaniards called la lienda negra, the black legend: that nothing Spanish could be very good. Well, an assessment of our major works. Also, perhaps, a development of guidelines for curriculum writers, for authors, guidelines for publishers. For it takes a long time; perhaps Gary can tell us how long his group was working on those particular works. My impression is that it could easily take five to seven years from the point of conception where an idea occurs to an author to the point where, here are the books.

Perhaps to conclude, the National Council, by a policy decision, might even determine to commission works or curricular materials, rather than wait for some author to get inspired and some publisher to become interested. Because it's not a question of simply a holiday. It's not a question of growing importance among Hispanics in the United States. It's not simply a question of the pending freer, if not free, trade zone of North America. It's simply the fact that we've got to prepare kids for a rapidly changing globe. Many of our curricular and teaching techniques I don't think are doing it yet. Thank you.

Anderson: Your metaphor on music is quite appropriate for our next speaker. Charlotte Wilson Heth is a member of the Cherokee nation of Oklahoma and professor and chair of the Department of Ethnomusicology and Systematic

Musicology, UCLA. After earning her Ph.D. at UCLA in Ethnomusicology in 1975, she was a member of the faculty there for thirteen years and the Director of the American Indian Studies Center for eleven. After completing a two year visiting professorship and directorship of the American Indian Program at Cornell University she returned to UCLA in 1989 assuming the chairmanship of the new department in 1990. She also is a member of the Advisory Council of the Smithsonian Folklife Program, and a member of the Advisory Committee of the McNickle Center for the History of the American Indian at the Newberry Library in Chicago.

Heth: I'm happy to be here. One thing that's not in my vita,probably that maybe only Gary knows, is that I also was a public school teacher for ten years and I taught music and English here in California and Oklahoma and New Mexico and also two years in Ethiopia. So I have had a lot of experience with younger students as well as university people. I am member of the Cherokee nation of Oklahoma so I bring along all the identities that one gets as a child from growing up in Indian country and then branching out to live in other parts of the world. When the idea of celebrating the 500th anniversary of Columbus' discovery of America was first proposed, many Indian people in the United States became very angry. Why should they cooperate to commemorate discovery of themselves by Europeans? It doesn't seem like something you'd want to celebrate. The ensuing conquest and decimation of populations and destruction of ways of life were not seen as occasions for celebration. However, just as the Native Americans found in 1492, there is no way to avoid the juggernaut of European thought forever. What many of us have decided to do is focus on 1992 as an opportunity to show the

uniqueness of the Americas, a place where a synthesis of culture--Native, European, African and, more recently, Asian and Pacific Island--have occurred as it has in no other part of the world. America is a place where indigenous crops, such as corn and potatoes, have themselves gone forth and conquered the world. It is a place where modern democracies and republics responded in a way that had never been seen before, based in some part on Native models. I'm reminded now by the current world and domestic problems in the U.S. that many of the old Indian tribal towns had two chiefs or presidents--one for peace and one for war. Perhaps the Indian model did not go far enough in influencing our government.

Here the arts embody a synthesis as well. The rhythms of Africa found their way to the Caribbean, the U.S. and Latin America. The voices of Native singers influenced blues, pop and country throughout the world. Dance here became a merger of our multiracial heritage. As Charlotte said, I'm a member of several advisory committees on the Quincentennial, which I also call Quincentenary, whichever pops out of my mouth first, and have already taken part in several programs and conferences, both public and in the planning stages. When I was at Cornell in 1987 we began a series of conferences sponsored by the American Indian program leading up to 1992. We took as our theme "Cultural Encounters", realizing that we did not intend to celebrate conquest but instead to highlight the encounters and the results of these encounters.

As a member of the Smithsonian Institution's Quincentennial Committee, I was able to help plan similar programs on a national and international level. The Director of the Smithsonian Quincentenary program is Alicia Gonzales, who is originally from Los Angeles, and is an anthropologist trained at University of

Texas and is very active in folklore and anthropology circles. She's one of these people who's been traveling back and forth to Spain and Latin America to talk to the people in government about planning for commemorations all over the world.

Some of the projects of the Smithsonian Quincentennial include a Folkways Records music recordings sampler for the hemisphere, focusing on the power of music in the Americas. This was recently planned at a meeting in Caracas in September. The idea behind this is that music has a certain power to influence people cross-culturally, and we try to look at the kinds of activities that cause people to make music or use music. But they are themes that you could use in social studies. For example, the first one was the power of conquest and emergence, focusing on--naturally the conquest is there, you have to see that, it's very clear--but also the fact that in the Americas there's a lot of resistance to conquest. We have persisting musics, Indian musics, African musics, and so forth, in this hemisphere even after 500 years of contact. We also have an emergence of new forms of music in all of these communities. So we were looking at that as a way of cross-cultural comparison. Some of the others were spirituality. I think we probably have more religious tolerance, perhaps, than in other parts of the world. Spirituality, Native religions, European religions, Asian religions, and so forth all spawn music and different syntheses of music. So we picked seven of those kinds of themes to look at music. This series, I hope, will come out in '92. We publish simultaneously in Venezuela and in Washington, and it will be available on CD's with the five best tunes from every country. It's basically what it all boils down to once you take all of

North and South America. You can only have about five songs from each place. It's not enough. I'll be happy, in the working session, to talk more about some of these themes that we came up with because I think they could work for other parts of culture as well as music.

The folklife program at the Smithsonian plans 1991 as the year of the Indian Native for their Festival of American Folklife with 1992 as the year of the encounter. They're going to focus as if 1491 and 1991 were the same. They're going to focus on Indian and Native cultures in their festival in 1991 and then in 1992 show the encounter.

The Newberry Library, which is in Chicago, is planning a series of lectures, posters and curriculum materials for secondary school teachers focusing on America in 1492 before discovery. There will be a series of workshops, public lectures in the summer of 1991 and 1992--two summers for this particular project. There will be lots of publications. The Indian program which I used to direct at Cornell is developing social studies units, particularly for the Iroquois contributions to American life and Canadian life. An independent film producer Robin Maw, is planning a ten part PBS history series on Indian America and the focus for this particular series is to see it through architecture and through Indian lifestyles. He picked the very best examples from throughout the nation. In most of these programs and plans, we've tried to use a Native point of view to frame the conference, festival or whatever. Encounter, conquest, resistance, adaptation, synthesis and emergence can be our themes--not just celebration.

Anderson: Thank you Charlotte. Our next speaker is Professor Gary Nash, Professor of History and Associate Director of the National Center

for History in the Schools at UCLA. He is the author of "Bread, Fight, and Black: The Peoples of Early America" in its third edition, 1991. He's also author of "Fourteen Freedoms: The Formation of Philadelphia's Black Community," Harcourt Press 1988. He's authored many other books on Indian, African American, and working class history.

Nash: Thank you Charlotte. Well I think it is clear that National Council for Social Studies has no intention of celebrating 1492 in the way this country did in the schools a century ago, in 1892, although it might be interesting to have students go back and see how the 400th anniversary was celebrated and written about in the textbooks, school books of the 1890s. I do think that the whole concept of encounters is a fruitful way to go. What I would like to do in the time allotted to me is to tell you what I think students ought to understand as they contemplate 1492. They need, it seems to me, to understand the long range effects of this event and the continuing relevance of 1492 to our lives at the end of the 20th century. There are seven or eight. I'll see how I make my way through these, see how many I come out with. But there are seven or eight mega-effects of 1492 that historians are still trying to work out in their own minds. Each effect was revolutionary for the entire human race.

The first was the demographic revolution that 1492 touched off, because it did result in the catastrophic depopulation of the Caribbean, Central America, and later North American parts of the world and then even spreading to Pacific parts of the world. If you take the Caribbean and Central America as one example, a population of about 25 million in 1491 had been reduced to 1 million by 1519. It is probably the most--I think without a doubt it is the most--

catastrophic decline in human population in the annals of history. It was not until 1940 the population of the Caribbean and Central America reached the level it was in 1491. Does that astound you? It took that long to repopulate that part of the world. So you're talking about an absolutely gigantic effect in just the number of human beings living in different parts of the world, touched off by 1492, what I call a demographic revolution.

Secondly, 1492 set in motion the most extensive and extraordinary genetic and cultural intermingling in the annals of human history. As Europeans and Africans mingled with Native Americans of the New World and later Asians; and of course we might consider all Native Americans originally, if anthropologists are right, as people from Northeastern Asia. But an extraordinary genetic intermingling and cultural intermingling took place. If we had been sitting in this room 500 years ago and had been plucked from different parts of the world, we would not see nearly so many variations of skin color and other physical features.

Third, was a political transformation of the world that our students ought to know about that took its rise from these first encounters in the New World because 1492 puts in motion the rise of the first global empires in the history of the world. These are European global empires. And it involved the tremendous enlargement of the arena of conflict between European states with each other on the continent of Europe, and now extended their conflicts to almost every region of the world and pulled other peoples into their intra-European conflicts. Another part of this political transformation that our students need to understand is simply that it set off four centuries of European colonization and

empire building. Almost all history of the last 500 years could be understood, a little simplistically to be sure, but could be understood as 400 years of European colonizing overseas and then 100 years of decolonizing, because the 20th century has really been the century of trying to reverse the course from 1492 to 1892. Well we'd better use 1898 or maybe 1914. But most of the 20th century has been a struggle of colonized people to get out from under those who became their imperial masters. It is a struggle that we are seeing in it's last phases in South Africa today. Perhaps it will be concluded by the end of the 20th century.

The fourth mega effect, revolutionary effect, of 1492 was a commercial revolution touched off first by the enormous amounts of gold and silver which the Spanish found in the New World and which, when pumped into the European economy, led to an acceleration of the expansionist movements outside of Europe. Also the opening up of the New World created for the first time beginnings of a global economy. At first it was an economy of the Atlantic basin with Africa and Europe on one side of it and North and South America on the other side of it. What had been regional economies or sometimes somewhat larger than that, continental economies, now became one Atlantic basin economy. And we're still following through the implications of the globalization of economic life in the world today.

Next, a revolution in diet, in two parts: first a bland European diet that became spiced up with sugar, coffee, and tobacco, which historians now regard as what one has called proletarian drug foods, that is they have very little protein value but they give you the kind of rush which will enable you to get on with a hard day's work even though the body may be suffering. Proletarian drug foods

are hunger killers you might say. But perhaps more important was the incorporation into the European diet of three amazing crops: corn, beans and potatoes which revolutionized the European diet. Acre for acre you can get much more human nutrition out of these three crops than out of the European wheat, barley and oats that were common before 1492. Ironically, the introduction of New World crops into Europe began to touch off a European population explosion. There's a direct relationship between the introduction of Native American corn, beans and potatoes into Europe and the rise of the European population, which, ironically sends even more European immigrants over to capture the lands on which Native Americans have originally grown these crops.

Sixth, a new, and I think this will be last, a new division of the world's labor. At the European center from which exploratory and colonizing ventures went forward, unfree labor began to decline, serfdom most notably. Free labor became typical in the European core; and yet it created at the periphery, in the lands on the other side of the Atlantic basin, slavery--unfree labor as a way of building an economy. So what the European historians for many years celebrated as progress in humankind, the settling
of the New World, actually led to one of the most retrogressive periods in American history so far as the use of human beings as laboring creatures was concerned. It was Africa's misfortune and Europe's fortune. Slavery grew at the New World periphery and unfree labor declined at the European core.

There is a wonderful quote that I want to use in concluding here. I sometimes think that people in the 17th and 18th centuries understood their history more clearly than we have in most of the 19th and 20th centuries. This

is from a Frenchman writing in 1773. This is not Manifest Destiny history. This is not Eurocentric history. This is the kind of understanding we need to get back to in 1992. "I do not know," he said, "if coffee and sugar are essential to the happiness of Europe, but I know well that these two products have accounted for the unhappiness of two great regions of the world. America has been depopulated so as to have land on which to plant them, sugar and coffee. Africa has been depopulated so as to have the people to cultivate them." Thank you.

Anderson: Our next speaker is Dr. LeVell Holmes, who is the chairman of the History Department at Sonoma State University. His major research focus has been the Somalia, formerly French West Africa, traditional African culture in transition. He's working with a local school district in developing an international focus in the curriculum, and was chair of the Rotary International Exchange Program at District 513.

LeVell Holmes: I don't know whether to sue Dr. Nash for plagiarism or not, but since he was able to go ahead of me and he did not look at my notes, to my knowledge, I will not bring suit. I would like to kind of say amen to everything that Dr. Nash has said. I would like to expand and go beyond that. My basic focus, this morning, and what I want you to look at, and one of my reasons for coming here, is to think in terms of languages and image building. So let me play around with the topic and then let me look at some themes. First I will play around with the topic. I will give you the conclusion to all I'm throwing at you and then I will expound on several themes that I think happen to be crucial for the social sciences.

I consider myself a cultural historian. I started out a high school teacher

and taught high school for eleven years before going on to teach at the community college in Berkeley and now at Sonoma State University. What was given was "1492: Multiple Perspectives"; from that the topic that I decided to deal with this morning is "Teaching Multicultural Values in a Pluralistic Society for an Interdependent World".

We have always talked about multicultural societies, but we have not talked about multicultural values. We have always talked in terms of conflict models, but we have not talked about cooperative models. So my emphasis this morning is looking at history and a perspective for looking at the 500 years that we want to celebrate Columbus. I would like to place that in a context. In 732 there is an Islamic invasion of Oran, proceeding to the Iberian peninsula and then into France and, if it hadn't been for the battle of Tours, we might not have had Christianity in the West. There is a reaction to that. We call it the religious crusades--1095 to 1295. That same type of crusade is taking place in 1990; we may call it the oil crusade in regards to what is happening in the Middle East, because we see certain forces focusing in a region very much as they were focusing long before Columbus was born and long before the Iberian peninsula happened to be liberated.

Let me talk about my conclusion and let me talk about some legacies, because it is what I really want you to see and I hope to bring in some altered perspectives. I'd like to talk about Columbus, who we're celebrating, but who died in poverty in the Iberian peninsula. He was not a Spaniard and today he never would have had the opportunity to go into outer space because of his ethnic or national identity being contrary to what we may have viewed in today's

nationalism. I want to talk about the legacies. Dr. Nash has already talked about it, but I'd like to refer to it as the food revolution. Dr. Nash closed his remarks by referencing that we depopulated the Americas for the land and in order to grow coffee. But that coffee was not in the Americas. That coffee happened to be in the hills of Ethiopia. So without the food revolution, we would not be here today, because it caused a human population explosion and it caused all of us to live better today if you look at the life expectancies around the world. But when we look at positive models and when we start looking at history from the food revolution we can realize that the Americas gave more to the world in the sense of foods and products than the rest of the world combined. And so the honor of Spain is not the conquest that they carried out by the destroying and the depopulation of people but the redistribution of crops and foods around the world which allowed for the increase of population for the millions who were killed. Conflict models have been destructive. But those models which are positive have always had the ability to renew themselves. We can think in terms of the forest fires caused by nature, but if you don't tamper with it nature will replenish itself. As social scientists and historians, we must start looking, not so much at the political economic model that we too often examine, but we must look at positive models that allow people to build a symbiotic, a cooperative, a creative endeavor. That is to compare not only the physical changes, the physical diaspora of the movement of people because we've already been concerned with labor anytime we've been concerned with having leisure. So the movement of African people to the Americas is nothing worse than moving of the Indians to South East Asia, Indians from the subcontinent of India

or the moving of the Indians from the mainland to have them die in the Caribbean areas.

I look at it in a positive way. It is not so much that Europe so destroyed the world but Europe is having to recover in 1992 because the world has learned from Europe as much as Europe has learned from the world. Because it is from the Crusades, from that Mongolian expansion, that intrusion into the Middle East, that Europe came out of its dark ages and decided to go looking. And in going to look, to examine, to explore, to colonize, they were able to get outside of their own national myopia, their own cultural limitations, and they've built civilizations for 400-500 years based on cross-cultural fertilization, based on the hybridization of foods, of ideas, of institutions, of human beings. Today that world which they conquered, as Dr. Nash said, I think very eloquently, there 400 years of exploration and colonization. There's been 100 years roughly of decolonization and simply, I say there's a renewed challenge. The ball game is not over, because the best model of democracy, of the capitalist system, of the European ideology is exemplified in Japan—not in the West. When we look at positive models we can begin to see ways of involving students in something that is important to all of us.

Because of time I would like to try to bring together two very disparaging type of groups, one, looking at Columbus, which many of you know very much about and to look at the Senufo which I think very few of you know anything about. Well if Columbus died in poverty, he left behind ideas and people who were willing to continue the challenge. Without the assistance of the people that came in contact, the people from the Iberian peninsula, neither Columbus would

have survived. Without the cooperation of the Africans on the continent the slave trade never would have gotten off of the coast. We see Columbus and we're talking about the culture of the Iberian Peninsula, and I think that we should think in terms of Italy, the birthplace, because of what it was able to contribute to the world. When I talk about the Senufo, who you know virtually little about, let me make four cryptic remarks.

The people who lived in 1492 were enslaved in a place called Timbuktu. They first came into contact with the Europeans in 1880. They had started what we call societal building, estate building, in the 1870s. They were conquered by the Europeans by 1898. They have remained intact culturally, meaning that instead of being Islamic—accounts for over 80 percent of the people surrounding them—despite being Christians—the other infusion around them in regards to French West Africa—the Senufo still maintain over 85 percent of their traditional values; I'm talking in particular of the Senufo of Mali. There are three branches of them. The Senufo of Mali, the Ivory coast, and the Burkina Faso.

The one thing I'd like to mention about the Senufo is that, although they have been known very little in history, they have the most successful model of unity, of peaceful coexistence, of non-violence and non-disruption than we have seen anywhere in the modern world.

Let me give you two examples. Between the conquest in 1898 and World War II, when France was in complete control of the area, French documents say that we need not be concerned with the Senufo because throughout our rule we've only had four cases that had to come to our attention. They handled their problems. They

accepted friends and the family is very much intact. The Senufo model says that if you use violence you teach violence. If you use conflict models you teach conflict models. If you practice what you believe then others will learn from you. And I'd like to close with just one example. During my research among the Senufo, whom I had known very little about before becoming involved in the area, on one of those hot August days I had wanted to be a typical Westerner, getting all the fresh air coming in from the window. But there was a problem. The problem being little kids would come in and they'd want to look to see what that guy was like. Since we were Westerners, we were very much concerned with nudity and we didn't want the kids to see. When I could not get them to go away because I could not speak Senufo, although I have learned one of those revolutionary languages because of the diasporic, cultural diasporic French, I did what was the good old American way, took off my belt and gave the kid a good shellacking. All at once I was a villain for a whole village, when the day before I was a hero. Because the Senufo do not believe in violence they say you restrain but you do not practice violence. I was taught a very valuable lesson, because although I was with that child for the next six months or so, that child always was suspicious of me, whereas before we had been very close.

It is important that you establish models with positive language. It is important that you establish themes of cooperation rather than themes of conflict. It is important that, in teaching these positive models, we begin to give a place for multicultural values which means we have to take time to find out what are our multicultural values. We live in this society but what do we value collectively and allow for others to do. I think that one of the greatest

challenges for the social sciences and teaching in public schools, is that it's important for you to establish a model of multicultural values. Thank you.

Anderson: We'll take ten minutes for your questions and clarifications to extend the conversation a bit. I know that we're just going to get started when I'm going to want to stop you so we can hear from our other two panelists. Then we'll move into our working sessions in which the panelists will work with us in small groups. Do you have questions for our four speakers?

Question: Regarding the announcement you made about the approach being taken by the Spanish, do you consider that a ground swell of that kind of generosity to say, whoa, we made a mistake, or is that just a government official point of view?

Nava: From what I can tell since 1984, when I've been going back to Spain just about two times a year to advance these forms of collaboration, it's widespread, far more among educated people but even among those few examples of what you would call ordinary Spaniards. Thanks to the impact of television, which is the great teacher of today, we can almost forget the classroom in some respects, the attitude and values shaped by the Royal Commission on the Quincentennial have been spread throughout the population. The Quincentennial Commission in Spain has encouraged and inspired the organization of the Quincentennial Commission in each of the now free nations that were formerly under the Spanish flags. That includes the Philippines. Each of these nations now is doing their own thing, with simply discussions with the world commission in Spain so that it's an open context and is common even in countries as professionally anti-Spanish in the past as Mexico and Peru, sites of the major

pre-European Indian civilizations where, in short, I think people have buried the hatchet and they're not concerned with what was supposed to have taken place as a result of the conquest which is still grossly misrepresented, but merely looking at from this day forward.

Question: Regarding all of your listings of major ideas that we might pay attention to during this, it almost seems that we need a two stage thing because many of you are suggesting that out of all of this should arise some thoughts of cooperation, synthesis, going beyond. And yet I hear from major groups of people involved in the Southwest where I'm from, Indians really want at a period of time to recognize the destructive past before they're ready to go on. I think there are other groups of people, people feeling like their needs to be a recognition of the destructive effect on Africa before they're ready to go on. It almost seems like psychologically there's a need for a two stage study: one that confronts the realities and acknowledges those things and a second stage at which we move on. I wonder if that's something we ought to be thinking about in the kinds of things that we produce.

Holmes: My reaction to that is that you have stopped being critical in your thinking and you're having a knee-jerk reaction in thinking. I think that, caught on time and caught on the communications and the tools at our disposal, we can do both of those. Because one of the questions that I ask in teaching an African history course is if you have all these powerful suppositions that we like to talk about and how we were made superior to everyone else in 1400 or closer to the fetal stage in Europe, how is it that a group of ocean-dried hungry individuals can get off a ship and come in and take such healthy guys away to

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some place? So one of the things I look at is the thing that I may not want to face up to. It was my great-great-great grandfather that sold my great-great-great grand brother, sister, uncle, mother into slavery through a cooperative endeavor that got me here. It is that we must look at the situation in the Middle East. If the Islamic world, that is so opposed to Christianity, backed out, we'd find ourselves in a lot of trouble. So there is a lot of Islamic thinking that has gone on in a critical way which says that I have priorities. I think that when referencing one in contrast to the other, my point of view is that a people, a culture, always has a diversity of ideas, thoughts, and perspectives. The question comes at a given time, which of those groups of ideas and perspectives seem to have won out? And because they won that particular day will they win tomorrow? That means a new type of imagery, I think, from social sciences.

Nava: I would echo your feelings and say that we need, in the National Council, to start a process. Right now we would do well to ask good questions. I think that actually in our seminar this morning, we're starting to supply answers. We haven't asked the right questions yet. This will require a commitment of NCSS to start an assessment. It may very well be kind of a late start. This is already November of 1990 but we do have all of 1991 and the early part of 1992, looking at the big occasion in October. It's going to take a review and assessment. Stop, look, and listen before you cross the street. We may be starting to answer questions that are less important than others.

Heth: I'd like to just comment and say that a lot of Indian people are seeing this as a time of mourning so if you suddenly miss a lot of people on

October 12 in 1992 that may be people who are protesting this whole event and celebrating that as a day of mourning. Particularly if you're teaching some place where there is a large Indian population, I think you ought to recognize that. Maybe you will have to dwell on the loss for a period of time. That's the way it really should be looked at. It's a loss. It's a mourning for things that are gone and could have been.

Nash: I agree with Jean's formulation here too. I think it is necessary to talk about the tragedy, to talk about the losses, because after all we're still all at least partially in the grasp of the history which has been written as a story of human progress in the New World. Whether we like it or not we were brought up on that and I don't think any of us has completely overcome it. I think our kids do need to understand that. Yet it's very very important to get beyond the history of exploitation and victimization because a victim's history leaves the descendant of the exploiters guilty and the descendants of the victims feeling angry. So you have guilt versus anger. It seems to me the way out of both of those traps is to talk about how people struggle, how to survive, how cultural borrowing took place, how new human forms of interaction, new institutions, new cultures arose out of all of this, and that we are the products of that.

Question: Does any person on the panel see this as a way to influence how our social values and policy should emerge? We talked a lot about what hasn't happened, and how you can interpret it and examine it through two stages but do you see this as a way for a group of professionals nationwide here to influence our students to understand the directions of future policies regarding various

cultures? Because I think what you're talking about is a rather radical reorientation from the past in terms of how our understanding will take place.

Nava: I, for one, think that likely to be one of the outcomes of any serious study as to what we do about all of this. Because I think that in the long run, although you have to go through, one should go through, a process of understanding cultural diversity, that's no end in itself. The ultimate end, I believe, would be the identification of common values which ought to be told about, if taught. I don't see anyone teaching values. But you expose youngsters to values and to ethics and ultimately they pick themselves.

Now, let me give you but one example of something that is rarely ever mentioned with respect to values, and that is because almost all of the history of the conquest to which we have been exposed has come from French, Germanic and English sources. All the footnotes come from those sources. The first declarations of human rights in the history of civilization are Spanish declarations of human rights. I've yet to find an English oriented, French German source or Dutch that refers to the so called new laws pronounced by King Charles, who was emperor of most of central Europe at that time because of the marriage of the Hapsbergs and the Spanish monarchs in the 1540s--the so called new laws. It's almost comical that it took Spain 50 years to decide what to do about the Indians. Fifty years. Spanish Ferdinand and Queen Isabella appointed what we would call a royal commission to study whether Indians were human beings. Does that make you laugh? But then what would we have done if we found people on the moon. We still have a lot of civil rights questions unresolved. And we still have Indians on reservations in the land of the free and the home of the

brave. Spain in the 1540s finally concluded, after scholars, theologians and philosophers rendered a report to the king. He issued some decrees, the first of which I remember because it hit me between the eyes when I first read it, in 1600 Spanish, which I needed practically translating for. It's like reading Chaucer. "Indians are human beings, creatures of God and in the eyes of God equal to any Spaniard even the King." Now that's what you call a declaration of human rights with respect to the Indian. There was no need for it with respect to the black because there wasn't 19th and 20th century racism toward the black in Spain and Portugal of that day. Up to that time also there had been blacks enslaving whites and so what you have is a flip in history, whites now enslaving blacks. So that explains the survival of Indians in the Western hemisphere after a terrible 50 year period when they were considered animals because no one had decided who and what they were. And once the decision was made you then had the development of learning Indian languages, preserving Indian languages, translating the Bible and positive ethical moral books--Christian oriented--into Indian languages, training of Indians, establishment of missions and recognizing the children of intermarriages as Europeans and incorporating them into European society, albeit Spanish. So I think ultimately one of the things that will emerge from this whole 1992 thing is the rediscovery of lost or forgotten or ignored aspects of the so called conquest, not all of which are tragic, or destructive, or inhuman, but quite to the contrary.

Holmes: I think this goes back to my point of talking about multicultural values. This country insists basically, at least in California, that you have a foreign language to enter into the university. All studies have shown that the

best time to learn a foreign language is when you're a child. If I'm talking about a multicultural value, then bilingualism should be taught starting with kindergarten. If I'm talking about multicultural values I must place the value of women and what has happened to the women in this society along with what has happened to slaves or anybody else in this society. They're not inseparable. We have some bicultural values. One bicultural value is that, regardless of the group you examine in this society, there is a tremendous value placed on the family unit. Why, why can't we examine those aspects in regards to history and the social sciences? One of the problems I encountered in doing research on Africa is the Senufo, for quite some time, says, "I will not say anything to you because you will distort my history." And I say, "No, I'm trying to say how it is." They say, "The only way you can tell me how it is you have to walk in my shoes." There's a tremendous value to that. But what I learned from that, not that I had to tell their history, but I began to get a new perspective in looking at my own history. So when we begin to look at positive multicultural values as models more so than a monolithic type of model, I think we begin to reach a larger body of constituents of students.

Anderson: I'm going to stop the discussion here and move on with our last two perspectives, from people we've identified as practitioners and, I think to this group, they probably don't need introductions. Lynn Oshima, University of New Mexico social studies education professor, who assisted with the Quincentennial institute for teachers and librarians at the Library of Congress sponsored by the National History Day and the NEH this past summer.

Oshima: I thought what I would do is describe a lesson on Columbus that was

done by a high school teacher. I stole it. It was published in Language Arts, and it was by William Bigelow. I want to give him credit because I think he did a very nice job in describing a powerful lesson on teaching about Columbus. Then what I would like to do is analyze the lesson and make some connections, perhaps, with some things that the speakers have said.

Well, what do students know about Columbus? Columbus sailed the ocean blue in 1492. The do know that a brave fellow named Christopher Columbus discovered America or at least was the most significant explorer. We give credit really to the Vikings. We think maybe they were here before Chris. Some students know that Columbus sailed in three ships and that his sailors worried whether they would ever see land again. Some can even name the three ships: the Nina, the Pinta, and the Santa Maria. Others know from the textbooks and teachers that when the Admiral landed he fell to his knees--there's always that picture under the banner--and thanked God for his successful trip. He was greeted by naked, reddish-skinned people whom he called Indians.

Still others may know Columbus gave these people little trinkets and returned to Spain with a few of the Indians, a couple of parrots, and tobacco to show King Ferdinand and Queen Isabella that their money had been well spent. What is also true, however, is that Columbus took hundreds of Indians as slaves and sent them back to Spain where most of them were sold and subsequently died. What is also true is that his main reason for going was his quest for gold. Unlike what many of us were told, Columbus sailed to prove the earth was round. Map makers at that point already had that idea. But I think you can still find some vestiges of the idea that, somehow or the other, they did not know the world

was round.

Columbus had the hands cut off of any Indian who did not return with his or her three month quotas. This was on his second voyage and the pressure was on, because King Ferdinand and Queen Isabella had made it pretty clear that it was nice for him to bring back parrots and things like this but where was the gold and silver and riches that he had promised. So on the second voyage it became important for them to send back some kind of profitable sign of why he ought to be going there. He decided that they could always sell the slaves and, therefore, that would satisfy the need to show profit.

Additionally, almost an entire race was wiped off the face of the earth in a mere 40 hours of Spanish administration. One of the reasons this is not included is that coverage in most text materials end after the first voyage. Not much is described after the second and third and I don't know if many students know that, in fact, Columbus did go back two more times and had great difficulty in doing that. By the way, the first time they asked the King and Queen for money it was hard. It became harder when each subsequent voyage did not produce what he had promised.

So students learn only what Columbus brought back with him from his travels in the New World. But the purpose of the voyage, again, was not to bring back novelties, but riches. On the second voyage time was running out. He did a massive slave raid to fill up the ship and collected 1500 Arawak men, women, and children. The ships could only hold 500 so only 500 were taken. Three hundred survived the voyage and were sold and most subsequently died. The remaining 1200 were released. According to an observer who was there, the Indians rushed in all

directions like lunatics, women dropping and abandoning infants in the rush, running for miles without stopping, fleeing across mountains and rivers, probably because, in the estimation of the observer, the experience had been so horrible.

What was the attitude toward the Indians by Columbus? He initially wrote in his log that he discovered that he was very impressed by indigenous people. "As soon as they see that they are safe and laid aside all fear they're very simple and honest and exceedingly liberal with all they have, none of them refusing to give anything he may possess when he is asked for it, when on the contrary inviting us to ask them. They exhibit great love toward all others in preference to themselves. They also give objects of great value for trinkets and contend themselves with very little or nothing in return. I did not find any cannibals among them." But on a more ominous note, Columbus writes after, "Should your majesties command it, all the inhabitants could be taken away to Castile or made slaves on the island. With 50 men we could subjugate them all and make them all do whatever we want."

So I think we need to look not at the Columbus' enterprise, but at the total view of what was going on with Columbus as a man, and the impact of his voyage in a much broader way. In this lesson the teacher did present selections from different readings about what happened on Columbus' voyage. One of the things that struck me in my experience at the Library of Congress this past summer was some of the breadth of readings that one really needs to do to get a handle on the information that you need if you want to increase the breadth or the concept or the theme of the Columbian voyages. Perhaps there are two books that struck me in particular. One was Francis Jennings, Invasion of America: Indian Colonists

and the Conquest. The other was Arthur Crosby's, The Columbian Exchange. I don't know if these are the best because I'm not the scholar in the area, but they certainly were two that, as a history major really impressed me a great deal. The importance of Francis Jennings' book is to look at the language in distorting or presenting a certain view of history. In other words, the facts aren't just the facts. The facts mean something and certain people's facts mean different things to other people.

What do we mean, then when we say that Columbus discovered America? What if I say I see a purse on the ground? I say I discovered this purse. Does that purse now belong to me? Were there people on the land before Columbus arrived? Who had been on the land longer, Columbus or the Indians? Who knew the land better? Who had put their labor into making the land produce? Yet the first thing Columbus did when he arrived in the New World was to take possession of what he had discovered. It is an interesting note that Columbus, to the day that he died, refused to acknowledge what other explorers subsequently proved, that he didn't find the Indies. He would keep on rejecting that despite the amount of evidence that was mounting. So he actually made a mistake but he still wanted to keep what he had found even if he didn't know what it was.

Language is not benign or passive. A colleague of mine in the history department uses Francis Jennings' book in his freshman U.S. history class. It upsets students greatly. He uses words like "invasion." His students find the book to be terribly one sided and that the author is biased. But isn't "discovery" a loaded word? What does it really imply? A bias. It takes sides. "Discovery" is used by the conqueror, usually to master thief. In a way, it's

sort of the propaganda of the winners. Jennings makes a very strong case about the destruction of Native records in order to disprove the way that the Spanish or others wanted to present the conquest.

What the teacher did in this lesson was to ask students to find a textbook and other readings and write a critique of the book's treatment of Columbus and the Indians. The purpose of the assignment was to teach students that all written material is to be read skeptically. He wanted students to sort or explore if you will, the politics of print and realize that perspectives on history and social reality underlie the written word and that to read is both to comprehend what is written but also to question why it is written. So in the end one student wrote a letter to the publisher. "I found the facts left in were, in fact, facts. There was nothing made up, only things left out. There was one sentence in the whole section in which Indians were mentioned. This was usually to say Columbus called them Indians. Absolutely nothing was said about slaves or gold. The book, as I said doesn't mention the Indians really so of course you're on Christopher's side. You say how he falls to his knees and thanks God for saving him and his crew and for making their voyage successful." What students did was to work in small groups to develop a collective text about what was sort of the broadest look as this particular interpretation. I think it develops a multiple perspective and trying not necessarily to see it from an answer but really just to gather as much information including the different interpretations to see what the whole could be. I think that's one of the important things when I look at this lesson. It's more than facts that we want to teach about Columbus. There's meaning beyond the facts and some of that was brought in to

Arthur Crosby's book. His main thesis is that the most important thing from the Columbian voyage were the biological consequences of which he alludes to disease and food.

I think a second point is that we need to look at the language that we use in the classroom to describe reality, whether it's coming from the textbook or it's coming from the teachers. By the end of the first week, many of the participants at the institute in Washington had concluded that we could not say the D word, and the D word was discovery. So then we had to find something else to describe this. I saw a cartoon on the way here and Dennis the Menace was fishing with his dad and he's saying, "Why can't the fish find the worm, Dad?" This is a different way of looking at it. Typically we look at the New World as sort of this virgin land that was not being used well and therefore there was a reason to come in and settle it and conquer and take it. Well Indians didn't use the land the way the Europeans were using it. They didn't fence in because they didn't domesticate animals. So they didn't need to build fences. So the land did not look used in the sense of the European view of what is usage. So try to develop our own perspective that allows us to see these different ways of meaning I think are really important. Reading and writing are used as a process, I think, to learn and think critically so you need varied readings in the classroom. I think in this lesson the teacher tried to do that. I think you can draw relevance to today and I think that's really important.

Crosby's thesis about the Columbian exchange is that it is continuous. The food products--not just to sing about food in the schools where we cook each other's food for a day--it's only Food Day. I think you have to understand the

food issue in the line of what some of the speakers have said. One third of the world's food supply is dependent on food plants that came from the North American, South American hemisphere. In other words, a substantial amount of people in the world depend on that food. India is the largest producer of peanuts. Those came from the New World. Russia is the largest producer of potatoes. Catherine the Great saw it as a way to save Russia from famines. In Japan, sweet potatoes saved them from a couple of famines. In Egypt they're very dependent on maize as a food product. So we see the importance of the Columbian exchange that still exists today. I look at immigration and I think that when you look at the movement of peoples, ideas, products, diseases that are worldwide now, I don't know if we can put up borders. I just saw the Austrians are trying to keep the Rumanians and Bulgarians from coming in. When you look at what happened in the post Columbian period I think you'll see immigration in a much larger issue.

I think I'll leave you with kind of a joke that I stole from someone else. I had a great opportunity to do this and it was from Russell Wood, who was one of the historians at the Library of Congress. He was describing very vividly what he thought were the impressions the Indians must have felt as they saw the Europeans coming to America. He hit on a number of prejudices. I suppose the one that got all of our attention is when he said, "What would you think about a bunch of guys sailing around a world with no women?"

Anderson: Our next speaker is David Vigilante and, David, I thank you for hanging in there until the end. David Vigilante is a teacher who has taught in Birmingham, Alabama and San Diego, California. He has been deeply involved in

involving his own students in a broad range of opportunities to participate in social studies activities and he himself has been a very active participant in the professional community as a social studies educator.

Vigilante: Thank you Charlotte. I don't feel at ease in front of an audience of anyone over 16 or 17, so please bear with me. This is about the size of one of my classes unfortunately. Our topic today was to investigate how we can assure an accurate treatment of the Quincentennial and the ramifications for elementary and secondary school curriculum. I think to ensure an accurate treatment, we must take the lead ourselves in developing programs and lessons. We need to chart our course rather than let someone else navigate for us. We should be alert to media productions and newspaper lessons that I know will inundate the classroom. I am fearful; I teach at a 7th-12th grade school and have classes with 8th, 10th, 11th, and 12th graders and I know the mind of the 8th grader: the person who is the victor has right on his side. We've got to caution ourselves in looking at the study of the Quincentennial to make sure that we don't look at this like a Star Wars type of presentation, because my eighth graders, unfortunately, love violence and the person or societies who are victorious always are correct. I would think that we need to make sure that we change some points of view in our teaching these young people. I assume 5th graders are about the same.

I'd like to focus very briefly on a couple of lessons. When I was asked to do this, my first question was why. I couldn't figure out any reason why I was asked because I seldom teach very much about Columbus. I do have a great hope. I'm still naive. I have a great hope, in deference to our colleagues from the

east coast, that in 1992 we will begin to look at the west coast.

We'll start at the beginning of the year. This is why I am extremely unpopular with my 11th graders because the first day of class I give them an essay. I'll argue when they tell me they don't know anything about history that's why they're in this particular class. I'll tell them that they certainly have some background. They're bring something with them. The lesson involves anywhere from ten to twenty words that I will give them and tell them to write an essay using these words. Lynn, I did use the D word. Discovery, virgin wilderness, primitive, hostile, and they can choose civilized or uncivilized, savage, massacre, confederacy, self reliant, settler, government, trade, barbaric and the list can go on. Sometimes I get carried away. Some years it goes to more than 30 words. Once the students have written the essay which takes, the first day of school, more than fifteen minutes, we look over the essays and begin to read some of them and discuss the words that are used and look at the positive, negative and neutral meanings of words. Discussion usually leads to an analysis of the motive behind the use of the term.

Throughout the year students are constantly calling my attention to words that I am using without thinking. So it does achieve something. This has been done for several years. I picked this up from a colleague at San Diego State University who used this technique with prospective teachers in teaching American history. I found it to be very effective, especially when they're correcting me. Why did you use this term? Don't you understand the meaning of that word? You know what the papers are like. Thirty percent of them surprise me. If I could quote, "The savage winters. The barbaric treatment of the Indians. The

Europeans encountered people with advanced civilizations." We must be doing something right if one-third of the class is looking with a different perspective.

The language exercise leads to a discussion of text passages. The following passages are taken from some of the popular texts dealing with European and American Indian encounters. Speaking of Columbus' landing in 1492 "a New World swam within the vision of civilized man." Of Spanish colonization of the New World the same author says, and this is taken a bit out of context, he is referring to Spanish explorers and colonizers. "He transplanted his culture, laws, religion, and language and laid the foundation stone in the Americas of Spanish speaking republics." In another chapter from another text, the chapter is entitled, and this caught me by surprise, "How Quakers Misjudged the Indians." The author is a noted American historian who writes, "Instead of providing for military defense, the assembly [this is a Pennsylvania assembly] provided a bill for better regulation of trade with the Indians, authorizing commissioners who would see that the Indians were fairly treated and enacting such guarantees as maximum prices on goods sold to them. Such admirable measures were small comfort to backwoodsmen who saw their homes inflamed, their crops destroyed, their wives and children scalped or captured. The massacre continued. Panic gripped western Pennsylvania. Murder was rampant. Whole townships were broken up, the populations driven from their homes." Now this leads to all sorts of discussion in the classroom. Students are asked to look at these passages and look for others. Lynn commented just a few moments ago about the politics of print, and I think, although I haven't used the expression, I will. That is what we're doing

in this particular 11th grade classroom. Gary mentioned texts from 1892. I don't know why I didn't think of 1892. Now I will go back and hit the books and look at 1892 and have students next year do some reading from those texts. I think our school libraries would have ample copies.

As another lesson, I would highly recommend the use of primary source materials including the Columbus letters that are readily found in Admiral of the Ocean Seas or in the abridged Christopher Columbus, Mariner, by Samuel Eliott Morison. These could be used in conjunction with a very rich source of short primary sources that are selections in Howard Zens "People's History." Both of these books are in my classroom and we can make use of those. They are inexpensive and I don't see why any teacher could not have at least one copy of these works for use in the classroom.

Why not incorporate into our lessons illusions of Europeans through the sketches and the art work of the era? What lessons can students learn from grotesque, monster-like figures portrayed in European books published shortly after the conquest? How would these images differ from the paternalistic and somewhat utopian portrayals of the noble savage that also appeared in European texts? Of course we can discern from all of this some of the problems that contemporary society faces. Actually a treatment would include primary sources, but not solely limited to European accounts; interdisciplinary approaches; analysis of motives of writers; the conflict of cultures and objectivity in presentation; which should avoid hero worship and incorporate the stories of ordinary individuals. Thank you.

Anderson: Thank you all. Small groups should plan to focus on some

critical issues that you want to see addressed in a position statement. The panelists will stay with us.

Group I:

First we brainstormed all of the kinds of things we felt the position statement should have in it and then we began to list those things that we felt most appropriately might be rationale. We started out with some whereas statements which I will try to share with you.

Whereas the multicultural heritage and values of the western hemisphere require a critical reassessment of the past present and future in social studies eduction;

Whereas celebrations or observances of 1492 are inappropriate and disrespectful to many groups in the international community;

Whereas students need to be on narrow paths to the broader and long range effects and developments initiated by 1492;

Whereas traditional treatments of the significance and importance of 1492 are superficial, distorted, often inaccurate and not reflective of current scholarship;

Whereas the Quincentenary provides an opportunity for rethinking teaching approaches and content and can lead to, or assist, model, aspire, stimulate, a reassessment of the way history and social sciences are taught;

Therefore, appropriate observance of the Quincentenary should reflect current, accurate, recent scholarship, move beyond facts to broad themes and implications, reflect a multicultural approach, etc.

Group II:

We listed concerns related to the rationale first and then summarized them. Our summarized list includes: This is a learning opportunity. That needs to be a central focus of the whole thing. Within that we should focus on current scholarship, understanding of the context, both historical, cultural, and geographical, that we include the terminology, that we are careful and cautious and concerned with terminology and that we are concerned with objectivity. Our second general concern was the development of universal values and/or themes; dealing with the varied perspectives on the event including the hurt; the evolution of our views of human rights. This is a process not an event. The third general concern was with reconciliation and identification of values, dealing with opposing viewpoints for increased understanding. Fourth concern that developed late in the discussion was that we need to rise above the emotionalism that can come out.

Group III:

The concerns related to guidelines included, again, accuracy and detrivialization; that the statement reflect the latest scholarship; that this is an evolving reinterpretation, because history is process; that we consider personalization of the major and less major players; we're trying to make this understandable for young people; that we make it personally relevant to young people including contemporary analogies; that we present this as a continuing story; that we put strong emphasis on the broad range of effects; that we organize this around themes such as those mentioned earlier in the presentations, that among those themes are demographic revolution, genetic and cultural

intermingling, dietary revolution, commercial, and so on; that we pay attention to implicit and explicit values implications; and that we be concerned with objectivity which will reveal positive and negative dimensions and consequences of the event.

Group IV:

We thought that these common themes needed to be included in whatever others were doing to help with the celebration. We looked at a balance inquiry and multiple perspectives. But not just simply multiple perspectives but perspectives seen as spectrums so that you don't simply stereotype and see pigeon holes but rather that, within the native American reaction or within any other group, there is a variety of perspectives. We thought multicultural values and shared values; not only can we talk about them as if they are completely separate and discrete but within those values there are many which are shared. We were looking at encounters and their context as being both mourning and celebration. We had a real concern for scholarship, which Judy also talked about in her group, in the materials that are being produced. It seems that quite often whenever you have another event come up everyone jumps on the bandwagon and produces materials without doing the kinds of background research that's often necessary. We saw (for students) a personalization of issues and ways to make them relevant for today's citizens. I included students in parentheses because we think of everyone as being citizens. We saw this as being an ongoing voyage. It's not 1492 or 1992 but a continuum through to 2092 and there on. We also saw that students need to see themselves as part of that ongoing voyage. This is not something discreet that you are studying somewhere else or someone else. This is

us as well. We saw a need for understanding the uses of technology and power that played out in those times and that continue to play out today.

Group V:

We had a really wonderful discussion, and I tried to organize some of the flow of ideas under rationale, guidelines and under themes.

Rationale: Chief is the need in the teaching of social studies, and probably the teaching of everything, for human understanding. Particularly to follow through on what this group was saying, this isn't just 1992 but it's an occasion for us to reexamine what we do, what we teach, how we teach, preservice and inservice education. We also touched on the issue of materials and made a couple of suggestions that perhaps NCSS could recognize publishers who come out with materials in some way with an award or some kind of recognition if materials are consistent with our guidelines and consistent with what we want to be doing. Somehow these things need to be made available to teachers in classrooms.

Important to the rationale is ongoing idea of reexamining our heritage, the idea of multiple perspectives, multiple voices; I want to emphasize including the voices of women as we haven't said too much about that in the discussion today; as well as the voices of Columbus' sailors as well as Columbus, the common European as well as the native Americans who were here.

Guidelines: We stressed the idea, and this came up in several different ways, that the curriculum that develops needs to be a curriculum that relates to learners. We were interested in the comment that kids today root for the winners and we want to help them move away from that Rambo mentality wherever it comes from, to connect with them that knowing history helps them know who they are,

helps us all know who we are. The idea of connecting with kids is real important. This is also an opportunity to be interdisciplinary. We've talked about music. We've talked about the use of the arts, using various sources like oral histories and artifacts. The curriculum needs to be appropriate to urban kids as well as rural kids and suburban kids and so forth.

Themes: Some of the themes we talked about were the importance of moving away from the march of history to the notions of structure and destruction and reconstruction; the idea of encounter both positive and negative; the geo-political orientation; environment and exchanges; the idea of history as many stories; the importance of resistance, not just how did the Native Americans feel about this but to talk about the resistance that occurred; the persistence of cultures, languages, beliefs and so forth; the idea of assimilation and acculturation; the importance not only of celebrating differences and the awareness of losses but also of looking at some of the commonalities, to explore the commonalities among humans. I guess the thing I want to mention here is the idea of stressing critical and creative thinking for our students. We're hoping to develop them as problem solvers and decision makers and that needs to be stressed in any kind of curriculum that we do.

Group VI:

Ditto. We thought kids needed to know a certain content: that they learn about the civilizations in the Americas as they existed before 1492; that they then learn about the encounters between Europeans and indigenous peoples and that they learn about the effects of these encounters over time. These would be themes that would have depth of coverage and breadth of coverage. One good way

for kids to learn about this stuff is to examine primary sources of all kinds--primary sources coming from diverse sets of population and all participants. The purpose of all of this, or one of the important purposes is so that kids will learn to construct their own knowledge of events or their own meanings in history, which is both academically rigorous and personally relevant.

We started talking about multicultural values. There's some committee that's doing a statement on reevaluation of NCSS's position on Multicultural Education and Jean brought up that it might be wise to look at that statement in tandem and see where they fit together, and see what they can get from each other.

Chair of the Equity and Social Justice Committee: On Saturday, we're going to have a hearing at 2:30-3:30 in Mezzanine 4 on precisely the issue Terrie just mentioned. The revision of the multiethnic guidelines which will now be supplemented or encompassed within the multicultural guidelines which would include the following things: ethnicity, race, gender, religious pluralism, and the handicapping conditions. Those of you who want to attend the hearing may do so and testify. Or if you want to submit something so that it can be considered by the draft, you should certainly do so. I think it's a crucial issue and it's perfectly tied in with what we've been considering now. The plan, if all things move ahead properly, would be to get a document to a national advisory board that would review it. Those of you who also feel that you have sufficient expertise to serve on that board should contact me, chair of the Equity and Social Justice Committee. That would then be reviewed by that panel, revised and then hopefully submitted to the Board sometime this Spring.

Anderson: I also think that the discussion from each one of the groups here confirms what, I think, many of us have felt. As we are moving forward with our concern for inclusion of minorities and other underrepresented groups throughout the organization, if we really take this task seriously and involve more people in this task, this kind of a strong focus and revisiting of our heritage should help us do that more effectively. But I think we've got some really sound opportunities that are going on here that are all supporting the same major goals.